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The milk industry, too, is relatively undeveloped in the Ukraine and might even become insufficient to supply the needs of the big towns and the industrial centres if the breeding does not increase in order to be able to overtake the other branches of economic activity.

The general opinion which considers the Ukraine an inexhaustible source of meat and milk seems to be unfounded, at least at the present time. This is all the more true as, while the purchasing power of the native population rises, the insufficiency of the resources in this respect becomes more and more noticeable.

The transformation which the Ukraine has undergone in the sphere of the exploitation of the products of the surface soil since the establishment of the Soviet regime, while leaving aside the crisis in cattle-breeding, has undoubtedly not led to progress.

The trial plantations of cotton, of soho, and of rice, the mechanization of the working of the land by the extensive employment of tractors, seem to be the only advantages which have been given by the new regime to the development of Ukrainian agriculture.

It would seem necessary to note another wealth of the Ukrainian soil which does not enter into any of our economic categories—these are the various spas.

In the first instance there are, in the environs of Odessa, two lakes, the Kouialnik and the Khadji-Bey, ancient bays which formed when they were the mouths of rivers since dried up and which are to-day completely separated from the sea. The medicinal value of these two lakes is appreciated by all Russia. Tens of thousands of invalids, especially rheumatics and paralytics, flock there every year for the mud baths which are very rich in iodine salts.

Many parts of the coast of the Black Sea are very

755 son suffering from fever, for example, pares the nails of his fingers and toes, and cuts a little hair from the four corners of his head; he then inserts the clippings in the stem of a rotten tree, closes the hole tightly, and runs home as fast as he can, saying: "May you not return until I myself shall come back for you!" [118] Mention might be made here of the belief that hair from one's head should not be thrown on the dung pile, for if a bird should appropriate it in building its nest the person would lose his hair. On the other hand, one can make his hair grow long and thick by throwing a few locks into fire or water.[119]

Human and animal exuviae are also believed to possess valuable curative qualities. Human nails and hair, the bones of meat consecrated on Easter, skin from the head of a dog, the hoof of a horse, and the excrements of domestic animals and fowl all serve as ingredients in the concoctions prepared for different ailments.[120] A cure for a cataract is compounded of the white of an egg, flour, and the dried and pulverized excreta of a child.[121] The excrement of a black cow is one of the ingredients in a remedy for a toothache; pieces of a horse's hoof are used in a fever cure; and the fat of a black cat or a stork forms a necessary element in a concoction to relieve rheumatism.[122] Pain in the eyes is soothed by an application of woman's milk.[123] Warts are removed by wetting them with the foam from a horse's urine. Human urine is considered an emetic and is used as an antidote for alcohol poisoning.[124]

825 754 Among living things, the frog plays the most important role in native medicine. A frog is thought to be endowed with extraordinary powers, which can be used either for good or for evil. A witch, for example, often makes use of a frog, sending it to the house of her enemy to bring affliction upon it. A frog must not be killed; if suspected as the agent of witchcraft, it may only be wrapped up and hung on a beam in the house. A boy who kills a frog may 825 bring death to his father.[125] On the other hand, this amphibian 757 is considered a clean animal. If one is found in a well, for

[118] Kolberg, *Pokucie*, iii, p. 173.
[119] Kolberg, *Przemyskie*, p. 235.
[120] Kolberg, *Pokucie*, iii, 164.
[121] *Ibid.*, p. 163.
[122] *Ibid.*, pp. 164, 167, 171.
[123] Kaindl, *Die Huzulen*, p. 94.
[124] *Ibid.*, p. 95.
[125] Kolberg, *Pokucie*, iii, 137, 144.

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example, the water is sure to be pure. It also possesses valuable therapeutic qualities and is consequently employed in treating divers ailments. A cataract, for instance, is cured by applying a tiny living frog to the eye. A sufferer from fever is given brandy in which a frog has been immersed, or is made to carry a frog, wrapped in a piece of cloth, in his bosom until it dies, whereupon the fever disappears. Another fever cure consists in putting three, or sometimes nine, lice into a glass of brandy, which is then given to the unwitting patient to drink.[126]

The range of ingredients in medicinal preparations is almost infinite. Some of the concoctions are harmless, and many are useless, while a considerable number are probably definitely harmful. Liquor is widely used, as though the people were really aware of the therapeutic value of alcohol. A drink or an application of brandy serves as a kind of first-aid in any emergency, and liquor in some form serves either as the base or as an essential ingredient in nearly every compound.

Thus a patient suffering from fever is given a drink of whisky containing ground garlic, or is made to eat a piece of bread wrapped in a cobweb. A swelling is treated by applying to it a hot white onion. Dysentery is cured by having the patient drink brandy to which is added some clay peeled off the oven of a room in which no death has ever occurred. Massage with the fat of a black cat is recommended for rheumatism.[127] A sufferer from diarrhœa is massaged with butter and then bathed in water in which rye straw or dumplings have been boiled.[128] A headache is relieved by pouring cold water from a well over the patient's head until the pain subsides, and a toothache by an application of alcohol, cold water, or a mixture of ground pepper and garlic. A victim of a sore throat may rid himself of the ailment by fastening thin strips of raw bacon, or the excrement of a pig, around his neck, and by gargling his throat with an infusion of laudanum. Inflammation of the lungs is cured by massaging the body with alcohol in which soap and camphor have been diluted, or by an application of leeches. An abscess is treated by applying a salve prepared either of

[126] *Ibid.*, pp. 144, 163, 171, 174. [127] *Ibid.*, pp. 166-67, 171, 174.
[128] Kolberg, *Przemyskie*, p. 239.

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757 honey mixed with wheat flour or sweet cream, or of wax and linseed oil. For constipation the patient is given a dose of pulverized glass, and for loose bowels, dried bilberries.[129] For indefinite pains or general indisposition, when other remedies have failed, recourse is had to a " cure-all " compounded from nine different grains, usually the following : hay from a meadow never cultivated, rye, wheat, buckwheat, barley, millet, oats, maize, beans, and flaxseed. The hay is boiled in three separate pots and the kernels of the other grains in a fourth. The water of all the vessels is then poured together and given to the patient to drink.[130]

Extensive use is made of fumigation, called " smoking under " (*pidkuryty*). To cure rabies, for example, a piece of skin is cut off the mad dog's head, and the patient is smoked with it. All imaginable herbs, weeds, and dried fruits are burned that their smoke may relieve the sick, especially sufferers from fever. The articles most in demand for purposes of fumigation include pages containing the Ten Commandments written in Hebrew, Jewish Passover bread (*matza*), sticks from a willow broom used for sweeping the church, a shirt in which someone has died, and the dried testicles of a horse.[131]

Blood-letting, either by direct means or by the application of leeches, and cupping are among the most popular of cure-alls. The latter, commonly called *hornec prewernuty* (to turn a pot), is performed in the following manner :

> Women take a pot that has been greased, pour a little water into it in order to form steam, heat it, and then apply its open side to the patient's abdomen, as cuppers do with their cups. The pot is so large, and adheres so fast to the body, that it can hardly be torn off ; it often happens that the cup has to be smashed before it can be removed. One can well imagine what acute pain the patient must experience during this operation, and how pronounced must be the traces left on his skin.[132]

The *hornec* (cup) is employed especially in healing hæmorrhoids

[129] Kaindl, *Die Huzulen*, pp. 94-5. [130] Kolberg, *Pokucie*, iii, 162.
[131] *Ibid.*, pp. 171-2. [132] *Ibid.*, p. 162.

The hernia(e?) is employed especially in healing hæmorrhoids.
(*zolotnyk*). According to popular belief, every person, male or 757
female, has a *zolotnyk* which dwells under his navel. If he lifts 753
a heavy burden, the *zolotnyk* descends and causes hæmorrhoids. The sufferer, after he has been cupped and the painful spot has been smeared with butter, is put in a very warm spot in the room, often in the oven itself, so that he may be properly " steamed up." To effect a permanent cure, however, the *zolotnyk* must be driven back to its " natural " seat. This is usually done by a professional healer, who, with the appropriate incantations, massages the patient's stomach with butter, using only an upward motion.[133]

Syphilis is not regarded with a gravity commensurate with its seriousness, but rather as just another of the numerous maladies with which people become afflicted. Every symptom of this venereal infection is looked upon as a distinct disease having its own cause. When its effects become visible on the nose, it is considered to be a wound caused by water, and its appearance on the palate is diagnosed as due to dust. All the symptoms are treated by smoking very strong tobacco, or by applying concoctions and salves compounded of various herbs.[134] As to the origin of this disease, the people tell the following fantastic story :

> A certain emperor was in love with his daughter-in-law. St. John, of course, reproved him, and made him dance with her at the ball. As a punishment, the emperor put St. John into a dungeon. In the morning the daughter-in-law and the executioner entered the dungeon and cut off St. John's head. At that very moment all food and drink turned into blood. The daughter-in-law then put the head of St. John on a plate and, upon arriving in town, hurled it seventy-six times in the air. Whoever was sprinkled with the blood of St. John's head became afflicted with syphilis.[135]

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Epilepsy is definitely ascribed to an evil spirit. When the [753]
czort (Devil) gets hold of a person, they say, he throws him on the ground and turns his eyes so that he does not see or hear anything.

[133] *Ibid.*, pp. 162-3. [134] Szuchiewicz, W. *op. cit.*, 57-8.
[135] *Ibid.*, i, p. 45.